

DECEMBER  
1907

VOL. LXI  
No. 10

# The American Missionary

---

"Like warp and woof all destinies  
Are woven fast,  
Linked in sympathy like the keys  
Of an organ vast;  
Pluck one thread and the web ye mar;  
Break but one  
Of a thousand keys, and the paining jar  
Through all will run."

*John Greenleaf Whittier, natus Dec. 17: 1807*

---

PUBLISHED MONTHLY—EXCEPTING JULY AND AUGUST—BY THE  
*AMERICAN MISSIONARY ASSOCIATION*

287 FOURTH AVENUE  
NEW YORK

Price 50 Cents a Year in advance.

Entered at the Post Office at New York, N. Y., as Second-Class mail matter.

# CONTENTS.

	PAGE
WHITTIER AND BROTHERHOOD.....	305
A WHITTIER ANNIVERSARY.....	307
EDITORIAL NOTES.....	308, 309
A GREAT DAY AT HOWARD UNIVERSITY.....	309
THE EXPERIENCE OF A FAITHFUL GEORGIA PASTOR.....	311
EXCERPTS FROM ADDRESSES AT THE ANNUAL MEETING.....	312-325
MINUTES OF THE SIXTY-FIRST ANNUAL MEETING.....	326
RECEIPTS .....	331
INDEX .....	335

## WANTS.

1. A steady INCREASE of income to keep pace with the imperative demand of work. This increase can be reached only by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our educational institutions are needed to receive the constantly increasing number of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, educated and devoted, for these churches.

3. FUNDS FOR INDUSTRIAL DEPARTMENTS—to purchase implements for agricultural training; to erect shops and furnish tools and materials for instruction and use in the mechanical arts, for carpenters, blacksmiths, tinmen, harness and shoemakers; and to supply the girls' industrial rooms.

4. Our work in Porto Rico calls for a school building at Santurce. It is necessary to successful work. This is exceptionally important.



# THE AMERICAN MISSIONARY.

VOL. LXI

DECEMBER, 1907

No. 10

## WHITTIER AND BROTHERHOOD



It is no part of our purpose to celebrate Whittier as a poet. We simply bring our chaplet of Forget-me-nots in remembrance of the Christian reformer and of the legacy which he left for human brotherhood.

Country-born a hundred years ago this month, the son of hard-working, upright Quaker parents; country-bred, with a meager training at country schools, the young man inherited the spirit of earnest sincerity which characterized his after years. As a boy he wrote that he would rather have "the memory of a Howard, a Wilberforce and a Clarkson than the undying fame of a Byron." When he was about twenty years of age he left the farm and the plain New England farm-house to work out his life. With journalism as his chosen calling, for twelve years, when the duties of his vocation took him to various places, he held fast in them all to the tranquil faith in which he had been reared, while his love of freedom and justice and his sense of the brotherhood of man grew with his growth. The wrong of slavery made him its unwavering opponent, and his gentle, loving and sensitive nature expressed itself in his holy wrath against all oppression.

When he was twenty-six years of age he published an essay entitled "Justice and Expediency; or, Slavery Considered With a View for its Abolition." At twenty-nine he became Secretary of the "American Anti-slavery Society," and soon after was editor of the *Pennsylvania Freeman*. This was ten years before the American Missionary Association came into life. At once he faced hostile forces. Riotous and abusive mobs confronted him, but his courage stood like one of the old oaks of his boyhood homestead in the stress of stormy seasons. As an editor of an anti-slavery journal he was among the foremost in advancing the claims of his despised little party, but it was when he recognized that God had made him a poet to sing the songs of righteousness and human brotherhood that he arrested the attention of the nation and became an acknowledged former and reformer of

public opinion. With a divine fervor he consecrated his genius to this end, and soon set the hearts of multitudes beating in unison with his own. Quaker though he was, his verse was martial music. It stirred the blood as it stirred the conscience. It was not the poetry which called for students to discover its meaning, or for scholarly elubs to ponder and puzzle over its mysterious possibilities. If Whittier was a "minor poet" he never struck such a minor key as to make commentators a necessity. His verse never got away from the hearts of the people. Vigor and virility declared the poet to be through and through a brother man. It was a song of the heart when he sang for the slave :

" My God, can such things be ?  
 Hast thou not said that whatsoever is done  
 Unto the weakest and thy humblest one,  
 Is even done to thee ?  
 In that sad victim then,  
 Child of thy pitying love I see thee stand  
 Once more the jest-word of a mocking band,  
 Bound, sold, and scourged again."

The great national crisis came, and the questions between freedom and slavery could no longer wait. It was then in the heat of the first conflict Whittier wrote :

" The storm bell rings, the tempest blows,  
 I know the word and countersign,  
 Wherever Freedom's vanguard goes,  
 Where stand or fall her friends or foes,  
 I know the place that should be mine.  
 " Shamed be the hands that idly fold,  
 And lips that woo the reed's accord,  
 When laggard Time the hour has tolled  
 For true with false and new with old,  
 To fight the battles of the Lord.  
 " O brother blest by partial fate  
 With power to match the will and deed,  
 To him the summons comes too late  
 Who sinks beneath his armor's weight  
 And has no answer, but God speed."

" We wait beneath furnace blast," he wrote in the fearful struggle of Civil War, but when the victory came, his inspired " LAUS DEO " came with it, which has been called " one of the few really great and lasting contributions to literature."

" It is done !  
 Clang of bell and war of gun,  
 Send the tidings up and down,



How the belfries rock and reel !  
 How the great guns peal on peal !  
 Fling the joy from town to town ! ”

With the nation saved and slavery dead, the next vital question yet to be settled is that of human brotherhood. Here Whittier again sings the prophecies of the future :

“ Like warp and woof all destinies  
 Are woven fast,  
 Linked in sympathy like the keys  
 Of an organ vast ;  
 Pluck one thread and the web ye mar :  
 Break but one  
 Of a thousand keys, and the paining jar  
 Through all will run.”

Just without the town where stood the plain little frame house which was so long his home, beneath a dark cedar in God's acre, his mortal part was laid, but the immortal life in which he believed does not rest there. His songs of freedom may be temporal, but the influences which Whittier set in motion and those which he accelerated when destinies of men and of races were in question, have passed into life and will go on repeating themselves in the generations of the future as the heirs of the ages come to their inheritances of liberty and universal brotherhood. No one can tell where nor how far these influences may go. No one can measure them.

We who are committed to the unfinished work to which the prophet-poet gave his genius may well pause upon his century birthday and gladly and gratefully cherish his memory.

## A WHITTIER ANNIVERSARY

SECRETARY CHARLES J. RYDER



THE American Missionary Association has prepared an interesting and unique form of service in commemoration of the One Hundredth Anniversary of the birth of JOHN GREENLEAF WHITTIER. This occurs December 17, 1907.

We give the outline of the service in this magazine.

Whittier did much through his poetry and life to arouse the nation to a sense of guilt for the crime of slavery and to sound the bugle call of universal freedom under the Stars and Stripes. Perhaps no man through literature did more than he to resist the encroachments of the aggressive slave power and to touch the heart of the nation with the feeling of sympathy for the oppressed. Whittier's poems did much to prepare the way for the work of the American Missionary Association. It seems especially appropriate, therefore, that this As-

sociation which, through its schools, churches and missions, is doing so much to secure the intellectual emancipation of this great mass of our fellow citizens, should provide for this birthday celebration of the poet of freedom.

In view of these facts, we suggest to the churches, literary clubs and mission circles the celebration of this One Hundredth Anniversary of the Birthday of John Greenleaf Whittier. The program and form of service which have been prepared will be sent to any who may desire it at the expense of five cents per copy. This simply covers the price of publication, and we shall be very glad to furnish any number that may be desired at this rate. Will not the friends desiring to use this service write as early as possible that their orders may have immediate attention? Some other date may be selected for the commemoration of this event. It need not synchronize with the date of his birth. We shall be glad to furnish the programs at any time when pastors or others who have charge of public gatherings can use them to the best advantage.

## PROGRAM

### Whittier Anniversary

1. *Sketch of Whittier.*

Hymn: "O Love, O Life, Our Faith and Sight."

2. *Conditions of the Country in Whittier's Time.*

Hymn: "Immortal Love."

3. *Epoch-marking Poems of Whittier.*

Epoch of Slavery.

Epoch of Heroism.

Epoch of Freedom.

4. *The Inspiration of a Great Purpose.*

Hymn: "I see the wrong that round me lies."

5. *Poems of Religious Faith.*

Hymn: "Dear Lord and Father of mankind."

" "All as God wills Who wisely heeds."

" "O Love Divine, whose constant beam."



**Preparing the Schedule** Our churches as a rule are preparing their list of benevolences for the coming calendar year. The last of November and the month of December are important periods in these adjustments for the year's work. The A. M. A. is surely worthy of a place on the schedule of gifts from every one of our churches. Some can give but little, but



surely this great work among eight distinct races which mingle in our body politic should receive some recognition and help from every church in the land. If churches that already contribute and have the A. M. A. on their list give with generosity to this work and the non-contributing churches add their possible gifts, we shall hope to reach the conservative amount suggested by the National Advisory Committee of \$250,000. The appeal comes to every pastor and church to see to it that the schedule of benevolence this year surely contains the American Missionary Association.



### NOTE

The printed slips enclosed in this number are simply reminders to those whose subscriptions have expired and who would prefer to subscribe for the magazine. Though the printer has enclosed it in all the numbers, it is intended only for those who will be pleased to receive it. We are glad to send the MISSIONARY free to life-members, pastors of contributing churches, and superintendents of contributing Sunday-schools when requested to do so. We hope that many will make the AMERICAN MISSIONARY glad at Christmas time by the renewal of their subscription for 1908.



### A Great Day at Howard University

Rev. Dr. Wilbur Patterson Thirkield was installed President of Howard University November the 15th last. Not many institutions could command such a distinguished gathering as honored this reception. The Chief Executive, the President of the United States, the British Ambassador James Bryce, Andrew Carnegie, James R. Garfield, Secretary of the Interior, Dr. Elmer E. Brown, U. S. Commissioner of Education, Dr. Henry G. Satterlee, Bishop of Washington, were prominent with others in sharing the exercises. Nearly all the speakers *emphasized the remarkable progress which the colored race has made in the forty years since it enjoyed freedom.*

We hear a wail from the North now and then that "the Negro has not made good." When the appeal is made to meet the greatest problem before the American people with the help that the strong owe to the weak as a duty of nature and much more of grace, too often the discouraged and pessimistic piping is returned, "but the Negro has been free forty years and he has not made good." This, of course, is an imported echo of such patriots as Tillman and Vardaman *et id omne genus*, which by iteration and reiteration has secured a

hearing and to some degree an acceptance in the North by those who know no better but who ought to know better. The President of the United States, however, declares on the platform of Howard University that the progress of the race has been better than "good." Said he: "The colored citizens of the United States have accumulated property until now in the short space of forty years they have \$350,000,000 worth of taxable property, and during the same forty years have made for themselves homes, until there are 500,000 owned and occupied by the colored citizens of our country." Citizens! that is what President Roosevelt calls the people whom the South has so largely disfranchised. Citizens who have made better than "good."

Ambassador Bryce said that the progress sometimes seemed to be slow, but that "the upward movement of the race has been much more rapid, owing partly to the environment of an enlightened civilization, than that of the Anglo-Saxon race, which lived for centuries in a savage state in the wilds of Western Europe." He added: "Is it not a supreme necessity for the race that there shall be the best instruction provided for those who are to be its clergymen, its physicians, its lawyers, and—perhaps most of all—its school teachers? The men who fill these professions will very largely guide and mold the coming generations. Through them, and better, perhaps, through them than in any other way, the best American influences will find their way among the masses of the South."

Andrew Carnegie, in earnest words, declared the same confidence which Secretary Garfield, with the eloquence of his distinguished father, reasserted. Each one testified to the remarkable and hopeful advancement of the Negro since slavery, and pleaded for the higher education for those who could secure and use it.

President Thirkield's inaugural was a noble argument for Christian education and privilege. "Democracy," said he, "bears witness to the capacity of the downmost man. There are in American history numberless examples of the fact that the common man has stored up in him uncommon powers for highest life and service to man. Lincoln, Grant and Douglass are conspicuous examples."

"This is the meaning of equality, not that every man in capacity is the equal of every other man, or that there is any such thing as equality of gifts and powers, for it is a truism that 'Liberty leads to inequality based on natural differences of capacity and application among men.' It is rather that in a democracy every man has a right to equality of opportunity, may claim equal right with every other man to a free enfoldment of all the powers and possibilities that are stored up in him; that there are diversities of gifts, but one spirit of



freedom; that no artificial barrier shall be placed in the way of any man; that in civil life there shall be not a spirit of repression, but of broad and generous recognition. Howard University stands for just this.

"The needs and claims of the Negro for such an education as will draw forth the entire man to his best is grounded in his humanity," he continued. "The demands of modern sociology are for 'a social consciousness that shall be characterized by a threefold conviction of essential likeness of men, of the mutual influence of men, and of the value and sacredness of the person.' This means that all men should be sons of God and brothers of their fellow-men; that no race is left without witness of the divine in mental and moral capacity; that men are so bound up together that education must be for all, and that the personality of every man is sacred."

The impressive exercises will long be remembered, and as a witnessing and a testimony in behalf of the colored race were a complete reply to the ignorant lament that "the Negro has not made good." The men on the Howard University platform knew well what they were saying.



That five millions of the Negro people have been uplifted within forty years, while thousands of them are now uplifting others, may encourage us to carry the same kind of salvation to five million more who wait for it and sadly need it. These yet unreached need our light, our Christianity, our patient, generous, saving help. We do not believe that our Christianity will fail to respond to this need.



**The Experience of a Faithful Georgia Pastor**      Seven years of effort here have begun, we believe, to show results. When we came here there were only two persons going out of town to school. This year there are fifteen, and every one of them has come directly under our influence, and in all but three or four instances we have had the privilege of selecting the school and making all arrangements. Most of these have gone away to get what our school here could not give.

There is not a single family in our church that does not own its own home and many of them have been bought within the past few years. There is remarkable activity among the Negroes in securing property. The leading real estate dealer recently told me that the Negroes were buying property more rapidly than the whites. We have preached incessantly along these lines.

The only letter carriers in town, four of them, are negroes and all

belong to our church. They secured their places under the Civil Service Regulations, over many white competitors, and our school and church influence ran through it all.

The real awakening in spiritual matter seems to have had to wait upon the awakening along material and economic lines. I have often become discouraged because I did not see our people coming more rapidly to the ideals of the Gospel as I understood them and preached them. The Negro people, to be sure, have always been spoken of as very religious, and for many years I shared the belief of my race that we would have heaven all to ourselves; but one does not work long before he finds that so much religious zeal is lacking in knowledge; there has been little true conception of the relation of religion and conduct.

My preaching, pastoral advice and correction have all combined to further dissatisfaction with the old life and to produce a spiritual awakening, and I firmly believe that our little membership is slowly learning the meaning of the declaration, "Righteousness exalteth a nation."



AT the ANNUAL MEETING of the Association in Cleveland all of the addresses, without exception, were able and impressive. The excerpts and condensations below give but a partial idea of their value and power, but we are sure they will command attention.

President Amory H. Bradford, D.D.  
**"The Creed of a Philanthropist"**

*The first article* discussed was, "We believe in the universal brotherhood." It was stated that "there is a tendency to be-

little and forget the standards which our fathers uplifted. The ease with which the children of the Pilgrims allow the ideals of their fathers to go down is pitiful." A strong plea was made for the frequent emphasis of the universal brotherhood, for "this is a compromising generation,"

*The second article* was, "The best culture and opportunity is none too good for the poorest in humanity." "Believing this, we have gone to the rice swamps and the sugar plantations with the same kind of training which makes white men manly, and have never failed to find in large numbers those who respond to our confidence. To the people without education, religion or opportunity this Association has taken schools, colleges and the potent influences of the noblest of American men and women. They have given manual training, domestic arts, languages, literature and ethical ideas. We have insisted that the best is none too good for our poorest. If this Association is worthy



of the praise it has received, it is because without fear or favor its missionaries have believed and practiced the truth that the best in training, religion and opportunity is none too good for the poorest in humanity."

*The third article* was, "The worst may sometime be made the best." "Every civilized people has had its era of barbarism. Civilization is the monopoly of neither white nor black. The voices from the long silent ages with no uncertain sound declare this. Our work is with those who have never had opportunity. Those who have never tried to uplift them have no faith in their possibilities, but those who have had large experience are surest of success. Not yet fifty years have elapsed since emancipation, and bad as many of the colored people are—through neglect—as a whole, they have made more progress in the same time and have reached better conditions than England had reached fifty years after the Roman conquest or than Germany had reached in the days of feudalism. Let the Negro, the Indian, the Chinaman have an opportunity—to be men; if they fail then, the failure is theirs, not ours."

*The fourth article* was, "America for all its people and all its people for America." "No nation can live and prosper when any large proportion of its citizens feel themselves unjustly treated. Essential is the consciousness of the enjoyment of equal rights and privileges. One-tenth of the population of America is colored. It will never become a majority, but it is large enough if antagonized to hinder immensely the wheels of progress. They have faults and also great possibilities. If they are treated unjustly they will be enemies, but otherwise they make faithful friends. Ten million people smarting under a sense of injustice would be an awful drag upon the progress of any nation."

"From its earliest days I have been familiar with the leaders of this Association. Even as I speak I almost catch the light of their faces and hear the echo of their voices. They seem to be addressing those who have taken up and are carrying on the work which they began. They ask us to be loyal to the ideals which they served and to which they gave their lives. If their creed is our creed, and their self-denying devotion is repeated in us, all the citizens of our Republic may sometime realize their unity and be one. The articles of our creed therefore I repeat, as follows :

"We believe in universal brotherhood.

"We believe that the best in training and opportunity is none too good for the poorest in humanity.

"We believe that the worst in men may be made the best.

"We believe in America for all its people, and in all its people for America."



Justice David J. Brewer spoke mainly of the race problem. The uplift of the colored race through Christian education, though not the only object of the interest and care of the American Missionary Association, was, he said, its principal work, because of the numbers of the colored people and their peculiar relation to the nation. The numbers attested the value of the work, for surely "anything which is uplifting one-ninth of our population must be of profound interest to all." "Many of the vast multitudes pouring into this Republic," said Justice Brewer, "are racially cold-blooded and selfish. Not a few come tainted with the spirit of anarchy and are willing to destroy all social order in the hope of personal gain out of the wreck. These immigrants become citizens, as we are citizens." Negroes, he said, were firm believers in social order. Anarchists and assassins of the type of Czolgosz and Guiteau were not found among them. "In the struggle which may be expected to come between order and anarchy, may it not be that these people, grateful to the nation for their liberty, and to the good people of the land for their uplift in knowledge, purity and social standing, will prove themselves a mighty force, upholding law, order and the supremacy of the nation? Stranger things have happened than that these people, crushed and wronged for generations, should become at last strong defenders of the nation and the community at whose hands they have hitherto received mainly injustice. They are here as citizens. Whatever temporary restrictions may be placed upon their approach to the ballot box, the time will come when all barriers will be broken down and they will enjoy everywhere the full rights of citizenship. But ignorant citizens are the prey and the sport of every demagogue who appeals to their passions, and if one-ninth of our citizens are so exposed the whole life of the nation is in peril.

"I do not know in what special manner the uplift of this people will bring blessing to the nation. I only know that until you blot out the words of the Master, 'Unto one of the least of these my brethren ye have done it unto me,' the path of duty is plain, and the result may safely be left with Him who holds the nations in the hollow of His hand.

'God is His own interpreter,  
And He will make it plain.'

"How good is coming from the uplift of the colored race may not be obvious, yet it is clear that great injury will result from a failure



to uplift. They are here. They are here as citizens. Only the uplifting power of a Christian morality can be depended upon. The principal work of the A. M. A. is religious. It is a Christian association, and as a missionary among these people this Association is doing a work of incalculable value in their uplift. If any one may say the work is too great for us, remember that the everlasting arms of the Almighty are with us, and failure is an unknown word in the dictionaries of heaven, and let the Master's words, 'Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me,' be kept ringing through the chambers of the soul, 'lest we forget, lest we forget.'"



### Is Human Brotherhood Practicable?

Prof. W. D. Mackenzie, D.D.

No one doubts that although the phrase does not occur in the New Testament, yet "human brotherhood" is a great fact, a great law and a great passion which Christ first brought to light and first awoke in the hearts of men. Nor can it be denied that during the history of the Church of Christ the law has been ardently and abundantly obeyed. There have always been those, whether few or many, obscure or prominent, who have cherished the love of humanity in Christ's name and have put that love fully and nobly into practice. It is true that the Roman Church believed it necessary to segregate those who gave themselves ardently to the religious life from those whose hearts were touched with a cooler flame or whose eyes had not seen the whole glory of the divine life.

The former were expected to be brothers and sisters, in the whole meaning and measure of the word, to all human beings; while the latter might still carry on, as a mundane necessity, the arts of government and war, of commerce and culture, with their rivalries and hatreds, their selfish greed and their sinister methods. We of the evangelical churches deplore this arbitrary division among believers in Christ. We urge that the moral law as Christ would have us fulfill it, cannot be measured off into sections, all of which some may obey and only some of which all must obey. The law of love can never be understood or carried into effect unless it is apprehended as a universal principle, addressed to every will, and as a living principle which spurns the petty rules of dead consciences and works in freedom upon the facts before it. But, on the other hand, we must acknowledge that we of the evangelical faith have, without saying that any class was exempt from the full demands of the law of Christ, at any rate learned to expect that certain classes will manifest their obedience more openly and more fully. We are disappointed and in-

dignant if we hear of a foreign missionary whose attitude and habits are not those of one who practices the law of universal brotherhood. Hence, also, we deeply honor and admire those who become teachers and missionaries among the Negroes of the South, who cut themselves off from the society of white folks that they may bring the love of Christ to their black brothers and sisters. That is to say, the question, "Is Human Brotherhood Practicable?" must be answered first of all in a strong and triumphant affirmative. And the proof of it lies here, in that since Christ's day there always have been those who applied that principle to their own lives, with unimpeachable sincerity and with uncalculating surrender of self. In our own day they are actually more numerous and not less devoted than at any period in the history of the Church. \* \* \* \* \*

What then are we to do as practical men and men who in the Church of Christ are striving to hasten the full day of the brotherhood of man? What shall we do to hasten its coming? There are great features in our programme about which I believe that the Church of Christ must become absolutely clear and untiringly persistent if it would fulfill its task. The first has reference to public or political situations and actions. There the Church must insist on justice. Some would use other words. They would plead first for pity or sympathy or mercy. For me that is too sentimental and soft and weak. Justice is apparently hard and cold and mechanical. But it was a marvelous discovery of the Hebrew prophets when they came to see that the righteousness of Jehovah was the basis and fountain-head of His mercy. And they saw it so clearly that they appealed to His righteousness for their own deliverance from guilt and sin and national disaster. So is it always. Justice when stern, applied over the whole field of public life, to every man of every race and condition in life, will speedily spell itself out in syllables of charity and kindness. It is only safe in dealing with the broad issues of public life to act on great principles and let your feelings alone. Therefore, let justice be demanded by the Church for every human being whose feet touch American soil. And let us not be daunted by the argument that justice begins at home, that we must be just to our own race, our own people, our own class, our own family first. It may be that charity begins at home, but I believe that justice always begins from home. If a man is just to his own family at the cost of another man and his family, he is not a just man. And if a nation is just to its own people at the cost of the honor and rights of another people, it is not a just nation.

Justice is the clearest, steadiest lantern to carry through the winds



and tangled woods of a dark world. It is not easily blown out; it is easily carried everywhere, and everywhere it helps you best to see how things actually are and what roads lead to destruction. Therefore let the Church of Christ stand always and in all things for sheer, unmitigated, glorious justice. \* \* \* \* \*

The third and last weapon which the Church of Christ must use to promote the brotherhood of man is the preaching of the Gospel of Christ. To some men that sounds weak, to others it means hypocrisy. "See," these last will say, "here is the world dying for lack of brotherhood. Classes are divided, nations at war, the world covered with wrong. And then men utter the old, weak cry, preach Christ! They do not mean to promote brotherhood. They are hiding their cold and hollow hearts behind an ancient and dishonored mask." And yet we say it is because we know that in the name and cross of Christ the very power of God is still at work among the hearts of men. We, too, are men of flesh and blood and of like passions with our brother men, but we have found this true and we have staked our lives upon its truth. We have given up, each man his own career, to this one great task. We believe that men are morally transformed when they receive upon their minds and hearts the whole force of the redeeming love of God in Jesus Christ. They become as new men. They must, if the event has been typically real with them, they must love whom Christ loves, and he loves all men. They must seek to save those whom He seeks, and He seeks all men. They must do justice and courtesy to all men towards whom He would do the righteous thing and the gracious thing, and He would do that for all men. If, then, so far as the Church can persuade men to come under the whole power of Christ, so far the wondrous dream of a human brotherhood will be brought out of dreamland into man's waking life.

It is in this sense, through these means, and with that end as hope, that we must answer our question, "Is Human Brotherhood Practicable," with a second and strong affirmative. Practicable because God intends it, practicable because Christ died for it, practicable because through a morality renewed by Christ in man, man can make that brotherhood real. \* \* \* \* \*

The man who catches even a glimpse of what the brotherhood means tastes in that very moment the bliss of God's love and God's peace. And he who in the midst of all this weltering world of bitter hearts and shattered hopes, lifts a hand to free one slave, or speaks a word to purify one darkened soul, or makes one real and costly gift to bless mankind, he must feel in the holy spirit of that hour his kinship with God the Father and Christ the brother of us all.

## Pilgrim Principles and the Race Problem

Rev. Charles E. Jefferson, D.D.

Great problems demand for their solution the apprehension and application of great principles. Of all the problems vexing the mind and teasing the heart of our distracted world, there is none so complex, so ubiquitous and so baffling as the race problem. It is not confined to any section of the globe. It is an international problem, a problem with which all the nations have to deal. Russia faces it in a very aggravated form. Belgium has to do with it, and so has France, and so has Germany, and so has England all the way from Canada to India. We have it probably in its most baffling form. We meet it in the Philippines and in Porto Rico. There is not a section of our land in which it does not loom colossal and portentous. For a hundred years Europe has been piling its polyglot populations upon our Eastern coast, creating many a problem which is not yet settled; and now great Asia is struggling to make a place for men upon our Western shore more different from us than are the men who have come through the gate of our East. But nowhere in America is the race problem so urgent and so dumbfounding as among the Negroes in the South. Here is a race of enormous proportions, and destined to grow larger with each decade. Here is a race massed, piled up in a great heap in the very center of the land. If these people were on an island five thousand miles away, or even on an island lying just outside our door, the music of the surf of the sea might drown the sounds of discord and distraction, and the magic of distance might blur the outlines of the problem to such dimness that the eye would not be offended and the heart would not be tormented; but these people are with us, they are among us, they are a part of us. Politically speaking, they are bone of our bone and flesh of our flesh. The light of the stars of our flag falls on their black faces, the phrases of our Declaration of Independence and the paragraphs of our constitution cover them as with a garment. If we shut our eyes and refuse to look, we hear the sob and the sigh and the cry. If we shut our ears, the Negro race stalks like a ghost into the banquet chamber of the soul, and, like Banquo's ghost, it will not down. There was a Jew once who could not sleep because in his slumbers he heard a man of Macedonia crying. The Negro is the man of Macedonia of the twentieth century. The question is forevermore before us. What shall we do with these black men? It is impossible to kill them; it is impossible to transport them. There is nothing to do but to live with them, and how to do this as men ought to live with them who are freemen, pledged to loyalty to the principles of the republic, and who are baptized into



Jesus' name—that is the greatest problem which the nation has faced since its foundations were laid in the bloody sweat of men who were resolved under God that the new flag should float in the sky, proclaiming justice and happiness for all.

Whenever diseases are numerous and grievous, physicians are multitudinous and clamorous. The fecundity of the human mind in devising expedients and contrivances for the alleviation of great distress is something amazing. All sorts of panaceas have been propounded, a hundred cure-alls have been confidently recommended: Let us tighten this screw—somebody says; let us put on an additional belt—says somebody else; let us lengthen this shafting—cries still another; give us a new statute, write a new page of legislation, formulate a new constitutional amendment—and then all will be well. When shall we learn that it is not by the creation of new machinery or the readjustment of political and social regulations, or the manipulation of new contrivances, but by the creation of new men in Christ that the problems of the world, which make the head faint, are to reach their solution, and the tragedies which make the heart sick will come to an end. The race problem is not created by industrial conditions, or by political enactment or by social customs and traditions, it is created by a certain evil spirit down deep in the human heart, and it is only by the transformation of this spirit that the darkness will vanish and the year of Jubilee will come.



**H. Paul Douglass, D.D.**      Once the heathen was a perishing soul, hard  
     Supt. of Education      to get at—and we loved him. Later he be-  
                                     came a consuming body, part of a world-  
                                     market—worshipping idols made in Connect-  
 icut—and we tolerated him. Finally, he became a participating fel-  
 low in common civilization, a neighbor—and we hated him. Recently  
 he has taken an active hand in affairs, and we propose to put him out.  
 Everywhere it is the same; in Australia, South Africa, Canada, the  
 United States; all the seats of Anglo-Saxon empire raise the cry Ex-  
 clusion! Deportation! Race prejudice, a natural self-protection in-  
 stinct, has roused and shaken itself. This compels heart-searching in  
 all our traditional Christian activities, and puts the missionary im-  
 pulse itself on trial.

Let us clearly understand why. Race-feeling to-day rises in the  
 face of a tremendous fact, a new world-unity. World-politics, world-  
 commerce and industry, world-science have made this earth an open-  
 doored commonwealth of mankind. It also confronts a new religious

ideal. Within this new world we have seen the social vision of the Gospel which compels us to look beyond individual salvation to the actual and active contacts of redeemed men in the Kingdom of God. The impact of these two immediately forces race-feeling out of its naive instructive character and compels it to forge weapons. Slaveholder theology believed in heaven for human chattels, mercantile philanthropy thanked God for souls new-born—in India, the old missionary evangelism converted a heathen and left the institutions of Turkey or China to stand the moral shock and take the social consequences ; but convert a heathen at home and American institutions have to stand the moral shock and take the social consequences. What these consequences are race-feeling clearly discloses. You cannot evangelize a man and then shut the door of human fellowship in his face. Within twenty-five years, I venture, no American with a shred of honesty will dare engage in foreign missions unless race-feeling in America is conquered. These comparatively insignificant race-contacts will inevitably follow the spirit and fashion of the massive, permanent and significant contacts within the national life. We've got to face the social consequences of asking men into the family of God. The very missionary impulse is at stake in the struggle with ascendant race-feeling ; for missions in the modern world must mean the participation of men in common civilization. Whether we shall evangelize at all is to be determined *here*—under the stars and stripes. \* \*

We shall never understand the white South until we realize that thousands of earnest Christians there believe that there are such inexorable processes, and that attempting to raise the Negro above his natural station is contending against the purpose of God. They cling, therefore, with desperation to the policy of social separation, fearing that any relaxation of it will mean inter-marriage and the deterioration of the white race. Suppose that, scientifically, they were right. What would we do about it ?

Well, some of us would go on doing just what we are doing. We do not for a moment admit that the trend of natural processes has to be identified with the purpose of God. We do not find complete moral unity in the universe as it stands. Seems to us there's some real evil in it. Admitting that, we do not feel under obligation to worship anything which looks like evil. In a universe in which one slaps a mosquito he reserves the right to take issue with the law of gravitation, if need be. A big mosquito is not God ; a big evil is not holy. The bigger the worse ! If cruelty has entrenched itself in the processes of nature so much the worse for them. We will follow Christ against evolution as quickly as with it. Who says we must



knuckle down to the physical universe? We simply do not know yet how far it will prove plastic to moral effect; therefore we will make the hypothesis of faith, "He hath put all things under His feet."

Is there other ground of hope for anybody? Is Anglo Saxon salvation based on the shape of the skull? Was science crucified for you, or were you baptized into the name of anthropology? Transient and futile in the universe, without a single demonstrable clue to its mystery, pleading "Who shall change this vile body that it may become like to His own glorious body according to the working whereby He is able even to subdue all things unto Himself," shall I falter at the color of the skin?

If, then, the most unfriendly anthropology should triumph over the lower races; if they were scientifically branded unfit; if it were certain that their participation in our civilization meant a lowered physical standing, a decreasing mental capacity, an increasing moral tragedy for all, we would still carry out the programme of the Gospel at any cost. We may be beside ourselves, but the love of Christ constraineth us, because we thus judge that one died for all, therefore all died, and He died for all, "that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again. Wherefore we henceforth know no man after the flesh."

I have held in my hand the diary of Snelling. With a dozen Micronesians, including women and children, he was lost while making an evangelistic tour of scattered islands, and drifted in an open boat for fifty-one days. With vivid simplicity the daily entries tell how they starved to death and kept the faith. As the end approached the few survivors are practically crazy and lie in a delirium of worship, praising God and gasping life away. I do not count that an inglorious end. I would be willing to have humanity finish earth like that!

Humanity is out on the uncharted bosom of the universe in as frail a boat, a huddle of black, white, red and yellow. They do not know that any of them will get to land. Science, least of all, guarantees it. We live by faith.

The white man might throw the colored man overboard—though since the Japanese-Russian war, it's a question who'd go over first; but craft might prevail against numbers; the white man might take all the food for himself; it might sustain life until land appears; he might reach his desired haven. Suppose he did?

In the splendor of morning the super-man stands in blonde glory on a fairer shore than ever man trod. He builds his new life as far above ours as ours above the brutes. Intellect is ennobled, beauty perfected, gentleness enthroned. Women are more glorious than any

dream, and all men walk in kingly freedom. They look into each other's faces, white and glowing, and are happy—until they go out to meet the silent and unwearied contempt of the stars, to hear all voices of the sounding seas cry "Where is thy brother?" to know that the finest breed of human animals may inhabit a moral hell. I'd rather be on the open sea, starving with a huddle of colored folks, with whom it is sweet and worthy to die—as Christ for sinful men. For not idly is it written, "It is better for thee to enter into life halt and maimed, than having two feet and two hands to be cast into the hell of fire." And what shall it profit the Anglo-Saxon if he gain the whole world and lose his own soul?



There is abroad in our land to-day a spirit of  
**Mr. John R. Rogers** "laissez faire." It says, "Let the South solve its own problem. Let the Negro work out his own destiny; if he can't survive, let him perish." Even many good people are saying, "For goodness sake, give us a rest; are we never to hear of anything but race problems and world needs?" It is the old answer of Cain, "Am I my brother's keeper?" Is the old spirit of sacrifice that was in our fathers dead? I do not believe it; but is not the great need of the hour a revival of that spirit? Can we not give in proportion as they gave? Last year the A. M. A. unanimously voted to raise \$250,000 from living donors. Have we done it? We have not. And it is not because hard-working secretaries have not done their best. Nor is it because we have fared worse than our other societies. We have done better. And yet less than one-half of our churches contributed last year to this great Society, and probably not more than one-quarter of the six hundred thousand members of our churches had any share in the great work of lifting up the backward races in this great land of ours.

Near the close of the Civil War there was a call made by President Lincoln for more men. The village in which I lived had already sent its quota to every call, and many of them slept on Southern battlefields. But when the call came there was a public meeting, speeches were made, enthusiasm was aroused, and another contingent of young men came forward and signed the roll. A few days later they marched away, singing:

"We are coming, Father Abraham, three hundred thousand more,  
 Shouting the battle cry of freedom."

Though a lad only eight years old, I shall never forget that scene. Strong men wept and cheered as the tears rolled down their cheeks. After all, what is there that thrills the heart and fires the soul like the

sight of genuine self-sacrifice. If men could cheerfully march to inevitable hardship and possible wounds or death for their country in '64, can we not give a little money for it in our day?

Was not the sunburnt boy who shouldered the musket and carried the knapsack as true a patriot as the general who rode at the head of the column. It was because there were millions of such boys that to-day we have our glorious country.

Oh, my friends, if, with the same devotion and self-sacrifice as those soldier boys we Congregationalists could sing: "We are coming, blessed Master, six hundred thousand strong," a new army would go marching through Georgia, but not to devastate, but to exalt, and bless, and beautify that great commonwealth. Then the treasury of the American Missionary Association would overflow in streams of blessing to these needy of the land, and the Kingdom of God would be at hand.



**Rev. A. V. Woodworth**  
Principal of Grandview  
Institute, Tenn.

Naturally the question will be asked by the churches, "What progress has been made among the Southern Mountaineers?" Emphatically I reply, the schools have been and are centres of permeating influence that have been leavening the communities about them. I recall the words of a man who came back to Grandview after an absence of twelve years. "It does not seem like the same place," said he. "Everything is changed." These changes are going on constantly. There has been great progress in educational ideas, and many of those who are now helping to shape public sentiment have received their training wholly or in part in our schools. The progress in home-life and in outward conditions is most encouraging. The windowless cabins are giving way to more suitable and comfortable homes in many places. There has been decided progress also in temperance sentiment, in respect to the feud spirit and in individual character. The movement is not too slow to be distinctly observable. Much has been accomplished, and what has been accomplished is our plea for continuance and for greater things. The present time is our opportunity, and the opportunity is great and full of hope.



**Mrs. Mary Church Terrell** The eloquent address of Mrs. Mary Church Terrell cannot be understood by the brief extracts which we make. In her plea, "The Strongest for the Weakest," she says, "I sometimes think that



it requires a higher grade of courage and completer consecration for the white man and woman to work for the amelioration of the hard conditions under which colored people all over this land live than it did for their parents to plead the cause for the shackled slave before the war, or to administer to his spiritual and mental wants immediately after he was free. \* \* \* The South has poisoned the mind of the North against the colored man, and has actually alienated the sympathy and support of thousands who were formerly our good friends. Those who were once our strongest advocates have almost nothing to say in our favor and to our credit now. In certain sections of our country few are more unpopular than our good white friends who insist upon pleading their colored brothers' and sisters' cause. \* \* \*

"The time has now come, if it never came before, when money alone will not do. There are hundreds of men and women in this country to-day who sympathize deeply with my unfortunate race, and who would cheerfully give large sums of money for any good purpose in its behalf, but who could not be induced to set an example which would count in the long run far more than their cash. I verily believe if the generous-hearted, broad-minded white people of the country would only realize how much they could do to smooth the rough path which their brothers and sisters of a despised race must travel by only saying a good word at the right time, many of them would cheerfully render this personal service. \* \* \*

"I wish to appeal to the white women of the North, to whom the colored people of this country owe such a great debt of gratitude for valuable service in their behalf in the past. I have always felt that the white women of the North have never received the credit due them for the prodigious amount of work they accomplished, both before and after the war. What a great power for good the mothers of the present generation might become if they would both observe themselves and teach their children to observe the lofty principles of justice, equality of opportunity and liberty upon which this government was founded, and in which, I am sure, they themselves believe. I beseech my sisters of a fortunate race to do everything in their power to teach their children to judge men and women by their intrinsic merit rather than by the adventitious circumstances of race and color and creed."



Agreeing with the statement that  
**Bishop Charles B. Galloway, D.D.** "education is rather a part of religion, than religion is a part of education," I cannot understand how any intelligent Christian can be

indifferent to the cause of Christian education. And if Christianity is a world religion, adapted to and adequate for the uttermost needs of all men, the education that makes most intelligent and effective the purity of its ethics, the sanctions of its imperatives, and the inspirations of its eternal hopes, should not be withheld from a single human soul. And as the Negro is a man and brother, embraced in the divine scheme of human redemption, we cannot exclude him from any of the privileges and agencies that may fit him for service in the Kingdom of God. It rejoices me beyond measure to see a man of gifts and education consecrate himself with apostolic zeal and courage to the uplifting of the Negro and his better equipment for life's responsibilities. Not because he is a Negro, but because he is a human being, and in sore need of Christian sympathy and support. And, on the other hand, I deeply regret that any one should be indifferent to a cause so righteous and a duty so urgent. \* \* \* The point I wish to make is this: any argument against the Christian education of the Negro, based on the comparative failure of present methods, would close the door of every schoolhouse in the land and vacate the high commission of every teacher of American childhood. \* \* \* But it is asserted that education unfits the Negro for industrial efficiency, that a knowledge of books degrades his productive capacity and disqualifies him for service in the army of labor.

Why a result so exceptional and illogical should occur is not apparent, but the fact is asserted with emphasis, and by many who have the best opportunity for wide and wise observation. Others, with equal opportunities, are insistent that exactly the reverse is true. I suppose the real fact is, that education affects the Negro's relation to manual labor and his preference therefor and his skill therein quite as it does other people. The true theory of Negro education, as I have seen it everywhere, is insistent in this: the rudiments of an education for all, industrial training for the many, and a college course for the talented few who are to be teachers and leaders. \* \* \*

\* \* \* The Gospel is for the redemption of the world, but an insidious skepticism is being taught the people that would exclude the Negro from any part or lot in the great plan of salvation. A doctrine that shuts the door of earthly hope in the face of any human being will also close to him the gates of Heaven. More to be deplored than the complexity of any political question or racial problem or industrial condition is the infidelity that would discrown the Son of God and fatally limit His gospel as the hope of the world.

More pernicious than racial prejudice is the rank infidelity that would exclude any human being from the possibility of salvation



through Jesus Christ. Our Lord is a world redeemer or He is no redeemer. If He has not "power to save to the uttermost" He has no redeeming power at all. The Christ of a single race is not worthy of the praise of a single heart and hasn't power to save a single soul."



## SIXTY-FIRST ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION,

Pilgrim Congregational Church, Cleveland, O., October 14, 15, 1907.

The Sixty-first Annual Meeting of the American Missionary Association was held in affiliation with the National Council of Congregational Churches in Pilgrim Congregational Church, Cleveland, O., October 14, 15, 1907, the sessions beginning at 8.30 o'clock Monday morning, October 14th.

The session was called to order by the President, Rev. Amory H. Bradford, D.D., New Jersey.

The prayer service, in which all sections of the many missionary fields of the Association united, was led by Honorary Secretary A. F. Beard, D.D., New York. The Quartet sang.\*

It was voted: That the Rules of Order of the National Council be the Rules of Order for the sessions of the Association.

The Financial Report for the preceding year was read by the Treasurer, Mr. H. W. Hubbard. The Auditor's certificate was read by Rev. Asher Anderson, Recording Secretary.

### *Summary of the Treasurer's Report for the Year Ending September 30, 1907.*

FOR DETAILS, SEE ANNUAL REPORT.

#### RECEIPTS.

Donations from Churches, Sunday Schools, Y. P. Societies, Women's Societies and Individuals .....	\$195,060 01	
Donations, Conditional Gifts released.....	9,479 30	
		\$204,539 31
Legacies for Current Work.....	\$123,287 97	
" " " " designated.....	1,910 93	
		125,198 90
Income, Sundry Funds.....		8,568 31
Income from Funds held by Talladega College Trustees		4,000 00
Income from Estate of Mrs. Julia E. Brick.....		7,335 98
Tuition .....		63,596 19
Slater Fund, paid to Institutions.....		4,500 00
Debt Balance, Oct. 1, 1906.....	\$67,912 61	\$417,738 69
Less Balance on year, 1906-7.....	12,961 43	
Debt Balance, Sept. 30, 1907.....		54,951 18
		\$472,689 87

\* The Fisk University Quartet was composed of Prof. J. W. Work, James H. Myers, Tenors, and Noah W. Ryder, Alfred G. King, Bassos, and sang at all the services.

## EXPENDITURES.

The South.....	\$281,535 19	
Indian Missions.....	25,264 63	
Chinese and Japanese Missions.....	19,506 68	
Porto Rico, West Indies.....	16,669 72	
Hawaiian Missions.....	8,000 00	
	<hr/>	\$350,976 22

## PUBLICATIONS.

Cost of American Missionary Magazine.....	\$5,196 28	
Less Amount received from Subscriptions .....	603 24	
	<hr/>	\$4,593.04
Annual Reports, Leaflets, etc.	\$6,668 22	
Less Amount Received from Sale of Leaflets.....	14 43	
	<hr/>	6,653 79
		<hr/>
		\$11,246 83

## AGENCIES.

<i>Eastern District</i> —District Secretary, Field Representative, Traveling Expenses, Clerk Hire, Rents, etc.....	8,074 94	
<i>Central District</i> —Traveling Expenses..	3,181 05	
<i>Interior District</i> —Traveling Expenses..	676 95	
<i>Western District</i> —District Secretary, Secretary Emeritus, Traveling Expenses, Clerk Hire, Rent, etc.....	6,774 26	
<i>Woman's Bureau</i> —Secretary and Clerk Hire .....	1,740 80	
	<hr/>	\$20,448 00
HONORARY SECRETARY AND EDITOR.....		2,000 00

## ADMINISTRATION.

Department of Correspondence.....	\$10,327 00	
Treasurer's Department.....	5,780 00	
Rents, etc.....	7,863 63	
	<hr/>	\$23,970 63
Less paid from Daniel Hand Income for its administration .....	5,000 00	
	<hr/>	\$18,970 63
Annual Meeting.....	\$702 91	
Expenses of Estates.....	432 67	
	<hr/>	\$1,135 58

	<hr/>	\$404,777 26
Debt Balance, Oct. 1, 1906.....	67,912 61	
	<hr/>	\$472,689 87

## THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE.

## INCOME ACCOUNT.

Balance on hand, Oct. 1st, 1906.....	\$4,995 08	
Income collected 1906-07.....	75,864 35	
	<hr/>	\$80,859 43
Amount expended for the South.....	\$75,617 98	
Balance on hand and appropriated.....	5,241 45	
	<hr/>	\$80,859 43
Income for African Missions, paid to the A. B. C. F. M..	\$3,923 87	
“ “ Berea College.....	227 84	
“ “ Atlanta University.....	501 25	
	<hr/>	\$4,652 96



## ENDOWMENT FUNDS.

Brown Fund (Income for Colored People).....	\$50 00	
Clara E. Hillyer Fund (Income for General Purposes).....	50,000 00	
Mrs. P. A. Livermore Fund (Income for the Pleasant Hill Academy, Tenn.).....	1,350 00	
Joseph K. Brick School Fund (Income for Enfield, N. C.) .....	5,625 91	
		<hr/>
		\$57,025 91

## SUMMARY OF RECEIPTS FOR THE YEAR.

Current Work.....	\$417,738 69	
Income not in Current Receipts.....	4,652 96	
" Daniel Hand Fund, not in Current Receipts....	75,864 35	
Endowment Funds not in Current Receipts.....	57,025 91	
		<hr/>
		\$555,281 91

## RESERVE LEGACY ACCOUNTS.

Amount for Current Work, 1907-08.....	\$76,571 07
" " " " 1908-09 .....	37,898 35

## RESERVE CONDITIONAL GIFT ACCOUNTS.

Amount for Current Work, 1907-08.....	\$9,479 30
" " " " 1908-09 .....	9,000 00

The Annual Survey was read by Mr. Charles A. Hull, N. Y., Chairman of the Executive Committee.

It was voted: That the report be approved and printed.

The report of the Finance Committee was presented by Mr. John R. Rogers, N. Y., who also addressed the Association upon the "Need of the Hour."

"Your Finance Committee beg leave to report as follows:

"We find that following the practice of former years all financial transactions have been checked each month in detail by the certified public accountant under direction of the auditors.

"The system of accounting used in the treasurer's office has been perfected by long years of experience, and it would be difficult to improve on the present methods which have safeguarded the funds of the Association all these years.

"The report for the year just closed shows:

Current receipts .....	\$417,738.69
Expenditures .....	404,777.26
	<hr/>
Leaving a balance of.....	\$12,961.43

Which reduces the net debt of the Association to.... \$54,951.18

"It is gratifying to note that the income from donations shows an increase of \$14,231.22, to which add conditional gifts released during current year, \$7,500.01, making an aggregate of \$21,731.23 increase in income from the living, over the previous year.

"We also note with pleasure that the receipts from the schools for tuition show an increase of more than \$6,000 over last year.

"Legacies, always a varying source of income, show a falling off for the year of \$21,909.81, and we are again reminded of the wisdom of the Executive Committee in establishing the Reserve Legacy Fund.

"The financial record of the year is encouraging, but there are numerous insistent calls that can be met only by a largely increased income, and your Committee feels called upon to urge upon all friends of the Association that in planning their benevolences and making their wills they remember that a largely increased income can be disbursed to meet such pressing calls effectively and with economy. In a word, the Association has the organization and experience to do a largely increased work without material increase in expenses."

Respectfully submitted,

GEORGE W. HEBARD, H. CLARK FORD, }  
B. H. FANCHER, JOHN R. ROGERS, } *Committee.*

It was voted: That the report and address be approved and printed.

Upon request of the President, the Hon. Justice David J. Brewer, Supreme Court, D. C., Vice-President of the Association, took the chair.

The "Year's Record" of the Bureau of Woman's Work was presented by Miss D. E. Emerson, Secretary, N. Y.

An address upon "The Supreme Test" was given by Dr. Florence M. Fitch, Oberlin College, for the Federation of Women's Unions.

An address upon "The Strongest for the Weakest" was given by Mrs. Mary C. Terrell, D. C.

The President's Address was given by the President of the Association, Rev. Amory H. Bradford, D.D., N. J., who spoke upon the theme, "The Creed of a Philanthropist."

#### MONDAY, OCTOBER 14, TWO O'CLOCK P. M.

The Secretarial Paper, "The Inlook and the Outlook," was presented by Secretary Charles J. Ryder, D.D., N. Y.

An address, "The Importance of the American Missionary Work to the Nation," was given by Hon. Justice David J. Brewer, LL.D., D. C.

An address upon the subject, "The Christian Education of the Negro," was given by Bishop C. B. Galloway, D.D., Miss.

#### *Business Session.*

The Business Session of the Association was held at 4 o'clock.

The following officers were elected for the ensuing year:

PRESIDENT—Rev. Amory H. Bradford, New Jersey.

VICE-PRESIDENTS—Associate Justice David J. Brewer, District of Columbia; Pres. W. F. Slocum, Colorado; Pres. Henry C. King, Ohio; The Rev. H. H. Proctor, Georgia; Judge Robert R. Bishop, Massachusetts.

RECORDING SECRETARY—Rev. Asher Anderson, Mass.

HONORARY SECRETARY AND EDITOR—Rev. A. F. Beard, New York.

CORRESPONDING SECRETARIES—Rev. James W. Cooper, New York; Rev. Charles J. Ryder, New York.

TREASURER—H. W. Hubbard, New York.

AUDITORS—Edwin H. Baker, Connecticut; John E. Leech, New York.

EXECUTIVE COMMITTEE—For five years: Charles A. Hull, New York; Rev. George E. Hall, N. H.; John M. Holcombe, Conn.

The following persons were elected members of the Finance Committee to report at the annual meeting in 1908:

B. H. Bancker, New York; H. Clark Ford, Ohio; Alfred Coit, Conn.; Frank Wood, Mass.; J. R. Rogers, New York.

*Committee on Nominations for next Annual Meeting.*

The following persons were elected: Rev. Ernest Bourner Allen, Ohio; Rev. G. Glenn Atkins, Mich.; Rev. L. B. Moore, D. C.; Rev. H. R. Miles, Vt.; Rev. C. G. Murphy, Okla.

The following Committee on Resolutions was elected: Rev. Frank S. Fitch, N. Y.; Rev. Jas. R. Smith, Ill., and Rev. J. Addison Seibert, Mo.

By a rising vote. The delegates gave expression to their appreciation and gratitude because of the re-election of the officers of the Association.

It was voted: That the matter of increasing teachers' salaries in order to maintain efficiency be referred to the Executive Committee, with power, in the full confidence that the best course will be pursued.

MONDAY, OCTOBER 14, 7.30 P. M.

The evening session was begun with music by the chorus choir of Pilgrim Church.

Prayer was made by Rev. H. H. Tweedy, Conn.

An address upon the subject, "The Christian League of Georgia," was given by Ex-Gov. W. J. Northen, Ga.

An address upon the subject, "Is Human Brotherhood Practicable?" was given by Pres. William Douglas Mackenzie, D.D., Hartford Theological Seminary, Conn.

An address upon the theme, "Pilgrim Principles and the Race Problem," was given by the Rev. Charles E. Jefferson, D.D., N. Y.

WEDNESDAY, OCTOBER 15, 8.30 A. M.

Prayer service was led by Rev. R. DeWitt Mallary, Mass.

Prayer was made by Rev. John R. Thurston, Mass.

The Quartet sang the hymn, "Majestic Sweetness Sits Enthroned."

An address upon "Progress Among the Highlanders" was given by Prin. A. V. Woodworth, Tenn.

An address upon "The Economic and Industrial Values of the American Missionary Work" was given by Pres. Frank G. Woodworth, D.D., Miss.

An address upon "Evangelizing Through Education" was given by Supt. H. Paul Douglass, D.D., N. Y.

An address upon "Education Through Evangelization" was given by Rev. H. H. Proctor, D.D., Ga.

It was voted: That the minutes of the sessions of the Association be referred to the Executive Committee for approval and printing.

After the Benediction by the President, the Association adjourned.

ASHER ANDERSON,

*Recording Secretary.*



# 

## 

### 

Income for October..... \$536.38

NOTE.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. means Sunday-school; C. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

## 

### 

Alfred, 5. Brewer, First C., 13.12; First S., 10. Cumberland Centre, 19.70. Farmington, First, 15.72. Hampden, 2. Kennebunkport, for *Tougaloo U.*, 5. Portland, C., Bbl. Goods, for *Athens, Ala.* Searsport, First, 8. South Gardiner, C. E., 2.

MAINE WOMAN'S AID TO A. M. A., Mrs. Helen W. Davis, Treasurer, \$18.50  
Camden, 18.50.

### 

Bethlehem, 6. Concord, Miss Phillips, for *Trinity Sch., Athens, Ala.*, 1. Durham, W. M. S., 9.94. East Jaffrey, 18.93. Gilmanton, South, 2. Greenland, 20. Hampton, Aux. of the N. H. Branch of the W. B. M., 26. Lebanon, Mrs. Whitney, for *Trinity Sch., Athens, Ala.*, 1. Manchester, "A Friend" in First Ch., 1. Nelson, 14.20. New Ipswich, Forty-sixth Annual Fair, 6.50. Rochester, First, 19.15. Tilton, 60. West Lebanon, King's Daughters, 6; S. S., 1, for *Trinity Sch., Athens, Ala.*; Miss Hanchett, Set of Encyclopædias; "Friends," Box Goods, for *Athens, Ala.*

VERMONT, \$236.38—of which from Estate, \$4.00.

Ascutneyville, Mrs. Oliver Gage, for *Trinity Sch., Athens, Ala.*, 5; Mrs. James Hubbard, for *Trinity Sch., Athens, Ala.*, 2; Ladies' Miss'y Soc., Box Goods, for *Athens, Ala.* Bellows Falls, Ladies' Union, 5. Brattleboro, Centre C., 45. Burlington, "Citizen," 10; "A Friend," for *Straight U.*, 5. Dorset, 31.10. East Berkshire, 6. Hartford, C., for *Trinity Sch., Athens, Ala.*, 8.16. North Craftsbury, 10. Post Mills, 8. Randolph, Ladies' Miss'y Circle, for *Trinity Sch., Athens, Ala.*, 2; "Friends," for *Athens, Ala.*, 4.50. Rutland, 18. Underhill, Homeland Circle, for *Freight on Goods to Grand View, Tenn.*, 50 cts. West Brattleboro, 18.11. Westford, Ladies' Soc., for *Furnishing Room, Grand View, Tenn.*, 6.50; H. M. Sewing Circle, for *Freight to Grand View, Tenn.*, 1.50. Weybridge, C. E., for *S. A. Grand View, Tenn.*, 15. Wilder, C. E., for *Trinity Sch., Athens, Ala.*, 6.01.

WOMAN'S HOME MISSIONARY UNION OF VERMONT, Mrs. C. H. Thompson, Treasurer, \$25.00.

Peacham, W. H. M. S. and C. E. Soc., for *Furnishing Room in New Dormitory at Grand View, Tenn.*, to be called "The Mary Wilson Room," 25.

ESTATE—Jericho, Estate of Hosea Spaulding, by Helen M. Percival, 12 (Reserve Legacy, 8) 4.

MASSACHUSETTS, \$3,368.02—of which, from Estates, \$418.51.

Attleboro Falls, Central, 40. Auburndale, S., 15.25. Amherst, Ch. of Christ in Amherst Coll., 60.52. Andover, Rev. C. C. Starbuck, for *Printing Department, Talladega Coll.*, 1. Ballard Vale, Union Church, 31.24. Becket, First, 2.06. Blandford, First, 10.15.

Dorchester, Second, 62.67 (2.50 of which for *Am. Highlanders*); Mr. and Mrs. Z. A. Norris, for *Bld'g Fund, Blanche Kellogg Inst., Santurce, Porto Rico*, 100. Brookline, Harvard C., 23.10; Bethany C. E. Soc., for *Christian Endeavor Hall, Blanche Kellogg Inst., Santurce, Porto Rico*, 5.

Cambridge, Pilgrim C., 9.94. Centreville, South, 11.75. Clinton, First, 100. Cummington, Village C., 5.66. Dedham, First, 53.40; Easthampton, C. E. in First Ch., for *Santurce, Porto Rico*, 6. East Northfield, Trinity Ch., 1.75. Enfield, W. M. S., to const. MISS ELLEN F. PALMER, L. M., 40. Farley, Union C., 5.

Feeding Hills, 10. Gilbertville, 47.60. Granby, 11.42. Hadley, First S., for *Am. Highlanders*, 5. Haverhill, "A Friend," 5. Haydenville, C. E., for *Bld'g Fund, Christian Endeavor Hall, Blanche Kellogg Inst., Santurce, Porto Rico*, 3. Hubbardston, Evan. Cong'l Ch., 9. Lowell, Pawtucket C., 17.18; Pawtucket S., 10. Mansfield, Class (No. 30) in Cong'l S. S., for *Demorest, Ga.*, 4. Methuen, First Parish, 22.47. Middleboro, First, 21. Mittineague, Southworth Paper Company, Box Paper, for *Talladega Coll.*, Monterey, 2. New Bedford, Trinitarian C., 23.65. Newburyport, Old Town S. S., for *S. A. Talladega Coll.*, 12; Whitefield C., 76.88; Mr. and Mrs. Wm. Moulton, for *S. A. Grand View, Tenn.*, 50. Newton, First, 35.47; Eliot, 115. Newtonville, A. E. Wyman, 15. Northampton, First Ch. of Christ, 272.21; Edwards C., 85.04. North Leominster, C. E. of Ch. of Christ, for *Christian Endeavor Hall, Blanche Kellogg Inst., Santurce, Porto Rico*, 2. Palmer, L. H. Gager, for *S. A. Talladega Coll.*, 100. Petersham, C. E., for

*Blanche Kellogg Inst., Santurce, Porto Rico*, 20. Plympton, C., 5.50. Reading, 37.50. Southboro, Pilgrim C., 5.76. Southbridge, 9. South Deerfield, 35.10. South Hadley, 15. Springfield, Hope C., 27.60; C. E. of Hope Ch., 5; Olivet Ch., 9.50; Mrs. M. D. Chapman, *for Gloucester A. and I. Sch., Cappahosic, Va.*, 5. Sterling, 8. Sunderland, S., 25. Taunton, Winslow C., 22.41. Templeton, Trinitarian S. S., 5. Three Rivers, Union Ch., 2.50. West Springfield, First, 13; Ladies' Benevolent Soc. of Park St. Ch., *for Pleasant Hill Acad., Tenn.*, 63. Whitman, C., *for Fajardo, Porto Rico*, 6.75. Winchendon Centre, First Ch. and S. S., 23.60. Worthington, 10.34. Worcester, Lake View C., 5; Pilgrim, 71.08; Union Ch., 18; S. L. Shaw, 10. Wrentham, Original Cong'l Ch., 21.56. — "A Friend," 1.

WOMAN'S HOME MISSIONARY ASSOCIATION OF MASS. AND R. I., Miss Lizzie D. White, Treasurer, \$328.00.

Hamilton, Aux., *for Linen for New Dormitory, Grand View, Tenn.*, 18. West Somerville, Aux., 5; C. E., 5, *for S. A. Talladega Coll.* W. H. M. A., 1,000 (500 of which for Salary, *Fajardo, Porto Rico*, 300 for Salary, *Tougaloo, Miss.*, and 100 for Chinese Work).

ESTATES—Plymouth, Estate of Amasa Holmes, 2.50 (Reserve Legacy, 1.66) 84 cts. Townsend, Estate of Walter J. Ball, by E. Alonzo Blood, Exec., 1,252.99 (Reserve Legacy, 835.32) 417.67.

#### RHODE ISLAND, \$10.00.

Kingston, Emily P. Wells, *for Demorest, Ga.*, 5. Newport, "Pax," 5.

#### CONNECTICUT, \$1,315.17.

Berlin, Second S., *for S. A. Tougaloo U.*, 60; F. S. Wilcox, *for Tougaloo U.*, 50. Branford, C. E. of First Ch., *for Am. Highlanders*, 5. Bristol, First, 20.31. Brookfield, First, 45.01. Clinton, Mrs. E. E. Post, *for Grand View, Tenn.*, 5; Mrs. L. S. Woodworth, *for Furnishing Room, Grand View, Tenn.*, 35. Chaplin, C. E., *for Black Mountain Acad.*, Ewarts, Ky., 5. Cheshire, C., *for Furnishing Room at Grand View, Tenn.*, 25. Ellington, 50.11. Ellsworth, Ch. and S. S., 7.80. Glastonbury, First Ch. of Christ, 17.52. Goshen, Jr. C. E., *for Thomasville, Ga.*, 5. Granby, First, 5.80. Hartford, First, 64; Center S. S., 16.04. Killingworth, 9.31. Manchester, 240.02. Mount Carmel, 12.44; C. E., *for Bldg Fund, Grand View, Tenn.*, 8. Mystic, Mystic Bridge C., 60.60. Middlefield, Miss Edith M. Birdsey's S. S. Class, *for Am. Highlanders*, 6. Middletown, Home Dept. of First Ch., *for S. A. Talladega Coll.*, 12.50. Morris, 6. New Britain, South, 50; M. Hattie and Sarah P. Rogers, 25, *for Chinese and Japanese Missions on the Pacific Coast*. New Haven, Church of the Redeemer, add'l, 10; "A Friend," 2. New Canaan, C. E., *for S. A. Grand View, Tenn.*, 15. North Branford, 12. North Madison, 3.76. Plainfield, "Friend," *for Tougaloo U.*, 1; "Friend," *for Tougaloo U.*, 1. Somers, C. E., 10. South Windham, Branch Ch., 100. South Windsor, Jr. Mission Circle, *for Bldg Fund, Blanche Kellogg Inst., Santurce, Porto Rico*, 7. Stamford, "A Friend," *for Bldg Fund, Blanche Kellogg Inst., Santurce, Porto Rico*, 15. Union, 5. Watertown, Primary Dept. of S. S., *for Grand View, Tenn.*, 25. Westbrook, C. E., *for Bldg Fund, Christian Endeavor Hall, Blanche Kellogg Inst., Santurce, Porto Rico*, 5. West Goshen, Mrs. F. H. Sage, *for Freight to Grand View, Tenn.*, 1. West Haven, First, 11.45. Windham, C., 20.20. Windsor Locks, 105.21.

WOMAN'S CONG'L HOME MISSIONARY UNION OF CONNECTICUT, Mrs. J. B. Thomson, Treasurer, \$109.00.

Bridgeport, Ladies' Union of Park St. Ch., *for Thomasville, Ga.*, 25. Hartford, Mrs. F. B. Cooley, *for Indian Missions in Nebraska*, 25; Mrs. F. B. Cooley, *for Grand View, Tenn.*, 25; Mrs. A. Lebbie S. Tomlinson, *for Scholarship, Gregory Inst., Wilmington, N. C.*, 8. New Canaan, W. H. M. S., *for Thomasville, Ga.*, 26. Winsted, Golden Chain Mission Circle of Second Ch., *for Grand View, Tenn.*, 5.

#### NEW YORK, \$2,128.20.

Albany, Mrs. J. C. Houghton, 1. Brooklyn, Central, 571.50; South, 77.21; "A Friend," 25; Miss M. D. Halliday, Bbl. Goods, *for McIntosh, Ga.* Churchville, 22.24. East Bloomfield, Mrs. Eliza S. Goodwin, 5. Flushing, First, 47.55, to const. REV. C. REXFORD RAYMOND L. M. Jamestown, First, 153.60. Lockport, First, 16.20. Lysander, 1.75. Moira, C. E., *for Blanche Kellogg Inst., Santurce, Porto Rico*, 10. New York, C. E. of Broadway Tabernacle, *for Pleasant Hill, Tenn.*, 25; Manhattan C., 63.65; Mrs. E. A. Sanger, *for Demorest, Ga.*, 70; "A Friend," 1. Rutland, C. E., *for Blanche Kellogg Inst., Santurce, Porto Rico*, 1. Sag Harbor, Mrs. Charles N. Brown, 30, to const. her sister, ELLEN S. BROWN L. M. Sherburne, "Friends," *for Steam Heat, Talladega Coll.*, 1,000. Triangle, 6.50.

#### NEW JERSEY, \$608.66.

Asbury Park, Miss Anna Genung, *for Bldg Fund, Grand View, Tenn.*, 5. Bound Brook, "Good Cheer Club," 5. East Orange, Trinity C., 109.05. Montclair, First S., *for Trinity Sch., Athens, Ala.*, 25. Nutley, St. Paul's S. S., 10. Plainfield, S. S., 14.

WOMAN'S HOME MISSIONARY UNION OF THE NEW JERSEY ASSOCIATION, Mrs. Willard E. Buell, Treasurer, \$440.61.

Jersey City, W. H. M. S. of First Ch., 40, *for Work in the Hawaiian Islands*. W. H. M. U. of the N. J. Assoc., 400.61 (5 of which for *Work in Porto Rico*).

#### PENNSYLVANIA, \$252.48.

Milroy, White Memorial S. S., 30. Philadelphia, Central, 200.48; Kensington Ch., 3. Pittsburg, Trinity C., 10.

#### OHIO, \$361.21.

Akron, Mrs. Hattie Wright, *for Talladega Coll.*, 2. Berlin Heights, 6. Columbus, C. E. of Mayflower Ch., *for Christian Endeavor Hall, Blanche Kellogg Inst., Santurce, Porto Rico*, 5; Plymouth C., 12.72; Mrs. Mary A. Wright, *for Grand View, Tenn.*, 10. Garrettsville, Mrs. Betsy N. Merwin, (deceased), 10. Huntsburg, S. S., 5. Lucas, 15. Oberlin, First, 46.67; Rev. H. B. Hall, 25; S., 13.63; Miss Susan J. Davis, *for Bldg Fund, Grand View, Tenn.*, 25. Plain, 5.45. Toledo, C. E. of Washington St. Ch., 7.75.

WOMAN'S HOME MISSIONARY UNION OF OHIO, Mrs. G. B. Brown, Treasurer, \$171.99.

Akron, West, W. M. S., 8.40. Alexis, W. W., 5. Andover, W. M. S., 1.72. Belpre, W. M. S., 1.50. Chardon, W. M. S., 3.83. Cincinnati, No. Fairmount, 3.50. Clarksfield, W. M. S., 1.20. Cleveland, Archwood, 4.30; Euclid W. A., 4; E. Madison Jr. C. E., 5; First W. A., 8.16. Park W. M. S., 1.05. Columbus, North W. M. S., 3.34. Conneaut, W. M. S., 21. Huntsburg, K. E. S., 6.27. Ironton, W. M. S., 4.20. Lorain, W. M. S., 3.40; C. E., *for Grand View*,

Tenn., 5. Madison, W. M. S., 2.40. Mansfield, First Jr. M. B., for *Grand River, So. Dak.*, 1.50; Mayflower, W. M. S., 3.60. Marietta, First W. M. S., 5.55. Marysville, W. M. S., 2.50. Mount Vernon, W. M. S., 13.58. Newark, Plymouth, 2.40. Norwalk, C. E., for *Tougaloo U.*, 2.50. Oberlin, Second C. E., 4.32. Ravenna, W. M. S., 7.60. Richmond, W. M. S., 1.80. Sandusky, L. G., 2.60. Sheffield, W. M. S., 1. Strongs-ville, W. M. S., 1.40. Toledo, Central W. M. S., 10; Plymouth W. M. S., 1.75; Second J. M. C., 1.40. Wakeman, W. M. S., 1.40. Windham, W. M. S., 7.40. Youngstown, Elm St., W. M. S., 3.70; Plymouth W. M. S., 1.75.

INDIANA, \$2.00.

Michigan City, Immanuel (German) Ch., 2.

MICHIGAN, \$252.71.

Allegan, First, 22. Benzonia, C., for *Fisk U.*, 63. Detroit, Brewster Ch., "Friends," add'l, 11; Fort St. Ch., 17.57; C. E. of North C., for *Grand View, Tenn.*, 10. Douglas, Mrs. E. W. Mills, 1. Grand Blanc, First, 11. Grand Rapids, Park C., Bbl. Goods, for *Athens, Ala.* Hillsdale, John W. Ford, 50 cts. Kalamazoo, Mary J. Kent, 5. Laingsburg, C., add'l, 60 cts. North Adams, Mission Union of First C., Box and Bbl. Literature, for *Athens, Ala.* Otsego, 8.08. South Haven, 17.46. Traverse City, First, 15.45. Union City, 12.80. West Adrian, 12.25.

WOMAN'S HOME MISSIONARY UNION OF MICHIGAN, Mrs. A. H. Stoneman, Treas., \$45.00.

Benton Harbor, W. M. S., for *S. A., Pleasant Hill, Tenn.*, 45.

ILLINOIS, \$291.29—of which from Estates, \$16.66.

Alton, "Friends" in Cong'l Ch., 5. Brimfield, 10. Buda, 32. Chicago, First C. E., 2.19; Fifty-second Ave. C., add'l, 2; Jr. C. E. of St. James German Ch., 3; Union Park C. E., 4.50; Rev. Edwin N. Andrews, 10; "Friend" in Sedgwick St. Ch., 25. Crystal Lake, 11. Earlville, "J. A. D.", 25. Mazon, 6. Melvin, 6.10. Mendon, 25. New Windsor, 8. Oak Park, First, 15.20. Odell, 30. Peoria, Union Missy Service, Three Churches, 8.25. Plymouth, 1.50. Stark, 10. Thawville, 7.31. Waukegan, 10.58. Wheaton, College Ch., 7. Winnebago, Mr. and Mrs. W. H. Nevens, 10 (5 of which for *Indian Missions* and 5 for *Black Mountain Acad., Evans, Ky.*).

ESTATE—Sycamore, Estate of Mrs. Elizabeth Wood, 50; (30 of which to const. her daughter EMILY S. WOOD L. M.) (Reserve Legacy, 33-34) 16.66.

IOWA, \$439.87.

Alden, 10.40. Ames, First, 19.04. Anamosa, Cass Ch., 7.10. Cedar Falls, 71. Charles City, First, 18.07. Clear Lake, First, 5.77. Dubuque, "Spes et fides" in First Ch., 5. Eldora, First, 52.70; C. McKeen Duren, for *S. A., Grand View, Tenn.*, 25. Gilbert Station, 6.26. Grinnell, 78.20. Jackson, 5. Oakland, 5. Oskaloosa, 7. Pleasant Grove, 2.85. Red Oak, 35.55. Salem, 16.77. Sioux City, First, 55.45. Webster City, F. A. Boyson, for *Fisk U.*, 13.71.

WISCONSIN, \$302.44.

Ashland, 3.69. Bristol and Paris, C., 8.40. British Hollow, 6.91. New London, First, 10. New Richmond, 17.30. Plymouth, S., 5. Potosi, 11.60. Rhinelander, C., for *Talladega Coll. Farm Dept.*, 10. River Falls, C., 21.34;

S., 32, for *Pleasant Hill, Tenn.* Roberts, 10.63. Rosendale, S., 7.27. Wauwatosa, First, 100. West Salem, Mrs. John E. Williams, 5. West Superior, Pilgrim, 5.65.

WOMAN'S HOME MISSIONARY UNION OF WISCONSIN, Mrs. E. F. Hansen, Treasurer, \$47.65.

Hayward, 15.50. Sun Prairie, 4.65. West Salem, 2.50. Whitewater, 25.

MINNESOTA, \$58.75.

Fertile, 6. Marietta, 25 cts. Minneapolis, Plymouth, 40. North Branch, 3.50. Sleepy Eye, 9.

MISSOURI, \$270.35.

Cameron, First, 15. St. Joseph, Tabernacle C., 54.30. St. Louis, Pilgrim C., 13.27; Pilgrim C. E. Soc., 10.95.

WOMAN'S HOME MISSIONARY UNION OF MISSOURI, Mrs. A. D. Rider, Treas., \$176.83.

Aurora, L. M. S., 3. Cameron, L. M. S., 3.50. Cole Camp, L. M. S., 1.50; Mission Band, for *Birds' Nest Home, Santee, Neb.*, 6. Kansas City, Beacon Hill W. U., 1; First, Women's Assoc., 23.33; Y. P. S. C. E., 10; Ivanhoe Park Mission Band, for *Birds' Nest Home, Santee, Neb.*, 2.65; Southwest Tabernacle L. A., 1; Westminster W. U., 28. Kidder, Jr. Band, 1.75. Maplewood, L. M. S., 1.50. Old Orchard, W. A., 1.50. Pierce City, S., for *Birds' Nest Home, Santee, Neb.*, 5.36. St. Joseph L. M. S., 12; C. E., for *Porto Rico*, 10. St. Louis, First Sen. L. M. S., 8.35; Hope L. M. S., 6; Pilgrim Woman's Assoc., Sen. Dept., 39.37; Jr. Dept., 8.20; Pilgrim Workers, for *Birds' Nest Home, Santee, Neb.*, 4.25. Sedalia, First L. M. S., 2. Springfield, First L. M. S., 2.70. Webster Groves, W. A., 2.87.

KANSAS, \$56.65.

Kansas City, First, 1. Paola, Woman's Miss'y Soc., 10. Seneca, 3. Stockton, W. M. S., 3.

WOMAN'S HOME MISSIONARY UNION OF KANSAS, Mrs. Emma W. Wallace, Treas., \$39.65.

W. H. M. U. of Kansas, 39.65 (17 of which from Hiawatha, for *S. A. Saluda Sem., Saluda, N. C.*).

NEBRASKA, \$134.50.

Arlington, Ch. of Christ, 6. Doniphan, South Platte, C., 5.91. Franklin, 28. Hallam, German C., 5. Lincoln, Butler Ave. C., 24.21. Petersburg, 4.50. Plainview, 13. Scribner, 8.55. Springfield, First, 25. Sutton, German C., 14.33.

NORTH DAKOTA, \$22.12.

Buchanan, 6.

WOMAN'S HOME MISSIONARY UNION OF NORTH DAKOTA, Mrs. E. C. Stickney, Treasurer, \$16.12.

Fargo, W. M. U. of First Ch., 16.12.

SOUTH DAKOTA, \$13.00.

Academy, Ward Academy C. E., 5. Orient, Rose R. Gooder, 3; A. H. Robbins, 5.

WYOMING, \$44.97.

Dayton, Girls' Club, for *S. A., Grand View, Tenn.*, 25.

WOMAN'S HOME MISSIONARY UNION OF WYOMING, Miss Edith McCrum, Treas., \$19.97.



Cheyenne, W. M. S. of First Ch., 17.47; Jr. Miss'y Soc., 2.50.

MONTANA, \$6.00.

Great Falls, First C., 6.

COLORADO, \$215.42.

Colorado Springs, Philo Carpenter Hil-dreth, 15.

WOMAN'S HOME MISSIONARY UNION OF COLO-RADO, Mrs. Joel Harper, Treasurer, \$200.42.

Boulder, for *Standing Rock Indian Mission*, 5. Colorado Springs, First, 10; Denver, Boulevard, 43.87 (38.43 of which for *Thunder-hawk Indian Mission*); Harman, 1; So. Broad-way, 10; Ohio Ave., 18.75 (10 of which for *Thunderhawk Indian Mission*); Ohio Ave. W. M. S., for *Grand River, So. Dakota*, 32.80; Plymouth, for *Thunderhawk Indian Mission*, 5; Plymouth, for *Standing Rock Indian Mis-sion*, 12; Second, 15 (5 of which for *Standing Rock Indian Mission*); Third, 5, for *Thunder-hawk Indian Mission*. Fruita, 5. Longmont, C. E., for *Thunderhawk Indian Mission*, 15. Montrose, 20 (10 of which for *Thunderhawk Indian Mission*). Rye, 2.

CALIFORNIA, \$1,135.00.

Belmont, Miss Harriet Reed, 10. Monrovia, Mrs. F. E. Tracy, 100. Santa Paula, Nathan W. Blanchard, 1,000. Ventura, Primary S. S. Class, for *Grand View, Tenn.*, 25.

OREGON, \$55.46.

Condon, 6. Hood View, 6.46.

WOMAN'S HOME MISSIONARY UNION OF ORE-gon, Mrs. C. F. Clapp, Treasurer, \$43.00.

Beaver Creek, S. S., 1.25. Forest Grove, Mrs. Clapp's S. S. Class, 3. Portland, First S., 10; First C. E., 10. W. H. M. U. of Oregon, 18.75 (21.50 of the above amounts for *Blanche Kellogg Inst., Santurce, Porto Rico*, and 21.50 for *Pleasant Hill Acad., Tenn.*)

WASHINGTON, \$162.52.

Black Diamond, 1.50. Port Gamble, C. E. Soc., 1. Seattle, Plymouth C., for *Chinese and Japanese Missions*, 60.

WOMAN'S HOME MISSIONARY UNION OF WASHINGTON, Mrs. Edward B. Burwell, State Treasurer, \$100.00.

W. H. M. U. of Washington, 100 (30 of which from juvenile givers of Sunday Schools, for *S. A., at Moorhead, Miss.*)

NORTH CAROLINA, \$28.25.

Kuhns, William Kuhn, for *Joseph K. Brick*

*Sch., Enfield, N. C.*, 1.25. McLeansville, W. M. U. of First Ch., 1. Wardsworth, Woman's Miss'y Union, 1.

WOMAN'S MISSIONARY UNION OF NORTH CAROLINA, Mrs. H. R. Faduma, Treas., 25.00. W. M. U. of N. C., 25.

SOUTH CAROLINA, \$5.00.

Greenville, 5.

ALABAMA, \$10.00.

Athens, C., for *Furnishing, Trinity Sch.*, 10.

TENNESSEE, \$86.40.

Grand View, C. H. Califf, for *Bld'g Fund, Grand View, Tenn.*, 2.75; A. A. Hubbard, for *Bld'g Fund, Grand View, Tenn.*, 50; L. M. Starring, for *Bld'g Fund, Grand View, Tenn.*, 25.65; "A Friend," for *Grand View*, 20 cts. Harriman, C. E., 3.45. Pleasant Hill, C., 4.35.

GEORGIA, \$11.50.

Macon, Mrs. Le Roy Monroe Felton, for *Demorest, Ga.*, 11.50.

LOUISIANA, \$8.42.

Hammond, S., 8.42.

FLORIDA, \$10.25.

Hampton, B. E. Van Buren, 5. Pomona, Pilgrim, 5.25.

TEXAS, \$7.00.

Corpus Christi, C., for *Tillotson Coll., Aus-tin, Texas*, 7.

#### SUMMARY FOR OCTOBER, 1907.

Donations.....	\$11,762.56
Estates.....	439.17

Total Receipts.....	\$12,201.73
---------------------	-------------

Expenditures for October.....	27,204.74
-------------------------------	-----------

Debt Balance on Current Year.....	\$15,003.01
-----------------------------------	-------------

#### FOR THE AMERICAN MISSIONARY.

Subscriptions for October.....	\$12.49
--------------------------------	---------

H. W. HUBBARD, Treasurer,

Congregational Rooms,

Fourth Ave. and Twenty-second St.,

New York, N. Y.

# Index of the American Missionary for 1907.

- Action at 60th Annual Meeting on Offerings, 1.  
 Advisory Committee, Action of, 34.  
 Agard, Pres. I. M., Austin Tex., 173.  
 Alaska, 56, 259, 291.  
 Allen, Rev. E. B., Toledo, O., 217.  
 Am. Miss. Assoc. From "Pilgrim Teacher," 259.  
 Among Our Constituents, 296.  
 Anecdotes, 39, 47, 103, 153, 164, 205, 243.  
 Annual Meeting Program, 195, 234, 273.  
 Athens, Ala., 242.  
 Athens, Ga., 52.  
 Atlanta, Ga. (Theo. Sem., Illus.), 237, 239.  
 Avery Institute, Charleston, 237.  
 Bailey, Miss Edith F., Death of, 39.  
 Baker, Rev. Albert S. (Illus.), 18.  
 Barnes, Miss Esther A., 13, 214.  
 Beard, Sec. A. F., 99, 132, 200, 235, 248.  
 Black and White Problem, 77.  
 Black, Ex-Gov., Extract from, 199.  
 Blowing Rock, N. C., 242.  
 Bowman, Dr. Chas. E., Extract, 276.  
 Bradford, Pres. A. H., 245. Address, 312.  
 Brewer, Justice David J., Letter from, 35. Address, 314.  
 Bureau of Woman's Work, 295.  
 Burrage, Prin. Geo. C., Macon, Ga., 174.  
 Butcher, Rev. Stephen G., 241.  
 Cappahosic, Va., Hubbard Hall, 40, 180.  
 Caste, Bishop Potter, 202.  
 Cathcart, Miss L. S., Kings Mt., N. C., 178.  
 Chase Hall, Nashville (Illus.), 113.  
 Chinese, The, 15, 254, 261, 291.  
 Christianity and Heathenism, 18.  
 Clark, Rev. George V., Charlotte, N. C., 169.  
 Coan, Mrs. Wm. L., Death of, 98.  
 Collins, Miss Mary C. (Illus.), 119.  
 Colored Harvest, 243.  
 Colored Man on Rhodes Foundation, 247.  
 Common Voice, 68.  
 Conditional Gifts, 196.  
 Cooper, Sec. J. W., 101.  
 Crosby, Dea. Charles, Death of, 260.  
 Cross, Rev. J. F., Alaska, 22.  
 Crow Indians as Farmers (Illus.), 85.  
 Curtis, Mrs. Chas. B., Death of, 38.  
 Demorest, Ga., 239.  
 Donaldson, Rev. J. I., 216.  
 Douglass, H. Paul. Address, 319.  
 Easter, 98.  
 Editorial, 2, 5, 56, 57, 67, 68, 164, 186, 235.  
 Eells, Dr. Myron, Death of, 39.  
 Emerson, Miss D. E., Porto Rico. (Illus.), 87.  
 Emerson, Miss S. L., Moorhead, Miss., 182.  
 Encouragement, Reason for, 251.  
 Enfield, N. C., Industries (Illus.), 135. (Illus.), 207.  
 Eskimo Women, 22. Customs, 56.  
 Faduma, Rev. O., Paper by, 69.  
 Fausenden, Fla., 183, 236.  
 Financial, 65, 97, 129, 130, 161, 193, 194, 235, 274, 293.  
 First Six Months, Sec. Ryder, 131.  
 Fleming, Hon. W. H., Paper, 74.  
 Foster, Dr. A. P., Death of, 199.  
 Future Leader in the South, 166.  
 Galloway, Bishop, Address of, 324.  
 Galloway Hall, Dedication of, (Illus.), 111.  
 General Survey, 281.  
 Georgia Justice, 200.  
 Georgia Pastor, 240.  
 Georgia Pastor's Experience, 311.  
 Gratitude to A. M. A., Miss Bright, 42.  
 "Gwine Back Home," 167.  
 Harris, Joe Chandler, 11.  
 Hastings, Pres. R. C., New Orleans (Illus.), 121.  
 Hawaii (Illus.), 18, 55; (Illus.), 82, 184; (Illus.), 206, 258, 292.  
 Hendrix, Bishop, Extract from, 276.  
 Higher Education, Does It Pay? Pickens, 48.  
 Holmes, Prin. M. A., Death of, 81.  
 Howard University, Great Day, 309.  
 Howe, Julia Ward, Extract, 202.  
 Huntington, Dr. W. R., Extract, 52.  
 Hurd, Prin. Geo. B., Savannah, Ga. (Illus.), 181.  
 Hurd, Mrs. Geo. B., Death of, 38.  
 Hyde, Miss Mary D., Death of, 38.  
 Inborden, T. S., Enfield, N. C. (Illus.), 135.  
 Indians, 14, 53, 84, 85, 119, 252, 289.  
 Industrial Training in Our Schools, Sec. Beard, 132.  
 Interesting Rural School, Savage, 50.  
 Japanese, G. T. Ladd, 185. Statistics, 291.  
 Japanese Undergraduates, 184.  
 Jefferson, Dr. Chas. E., Address, 318.  
 King, Pres. H. C., Letter from, 36.



- King's Mountain, N. C., 178.  
 Lee, Henry W., Death of, 260.  
 Letters from Vice-Presidents, 35.  
 Life Members, Appeal to, 3. Answers, 34, 68.  
 Lincoln Memorial Day, 4, 33.  
 Louisiana, Illiteracy in, 10.  
 Lyman, Dr. A. J., Address, 9.  
 Mackenzie, Prof. W. D., Address, 315.  
 Macon, Ga., Ballard School (Illus.), 174.  
 Marion, Ala., Miss Phillips (Illus.), 178.  
 Martin, Isadore, Enfield, N. C., 207.  
 McIntosh, Ga., Industries (Illus.), 176.  
 Merrill, Pres. J. G., Nashville (Illus.), 113.  
 Mid-Pacific Institute, 206.  
 Minutes of Annual Meeting, 326.  
 Mobile, Ala. (Illus.), 238.  
 Moore, Rev. George W., 162.  
 Moorhead, Miss., 182, 238.  
 Morgan, Prof. Helen C., 198.  
 Murderous Mob, 239.  
 Nashville, Tenn., Industries (Illus.), 171.  
 "Negro of To-day," 11.  
 New Year, 2.  
 Nichols, Miss Emily W., 10.  
 Nixburg, Ala. (Illus.), 210.  
 Northrop, Rev. Charles A., 240.  
 Obituary, 38, 39, 81, 98, 198, 199, 260.  
 Orange Park, Fla., 237.  
 Orientals in America, Pond, 15.  
 Our Graduates, 280.  
 Our Teachers, 275.  
 Overcoming Difficulties, 80.  
 Peirce, Chas. P., Death of, 199.  
 Personal Responsibility, 67.  
 Pickens, Prof. William, Address, 48.  
 Prayer at Close of Year, 233.  
 Price, W. G., Cappahosic, Va., 180.  
 Problems of Expansion, 6.  
 Proctor, Dr. H. H., Letter, 37, 244.  
 Pond, Dr. W. C., 15, 254, 261.  
 Porto Rico, 256, 288.  
 Porto Rico, Sauturce, 4, 68, 87, 118, (Illus.), 203, 241.  
 Porto Rico, Sec. Ryder (Illus.), 116.  
 Race Prejudice, Proctor, 244. Sec. Beard, 248.  
 Race Problem in South, Fleming, 74.  
 Rankin, Rev. J. E., Poetry, 103.  
 Real Negro Problem, Pres. Bradford, 245.  
 Receipts, 26, 58, 90, 122, 154, 187, 218, 262, 299, 331.  
 Recent Discovery, 13.  
 Richards, Theodore, Hawaii, 82.  
 Riggs, Dr. A. L., 55, 133.  
 Rogers, John R., Address, 322.  
 Ryder, Sec. C. J., 3, 66, 117, 131, 194. Paper, 278.  
 Sane Words from Southern Leaders, 276.  
 Santee, Neb., Industries, Riggs (Illus.), 133.  
 Sauturce, P. R., 4, 68, 241.  
 Savage, John R., Rural School, 50, 210.  
 Savannah, Ga., Beach Inst. (Illus.), 181.  
 Scheibe, Rev. Otto J., 203, 256.  
 Scudder, Dr. Doremus, Hawaii, 184, 206.  
 Second Glimpses in Porto Rico (Illus.), 87.  
 Silsby, E. C., Talladega College in Africa, 47.  
 Silsby, Mrs. John, Death of, 260.  
 South, Educational Work, 283; Church Work, 287.  
 Statistics, 283, 287, 288, 289, 291.  
 Steps Forward (The South), Geo. V. Clark, 169.  
 Stevens, Prin. Charles M., McIntosh, Ga., 176.  
 Stevens, Elbert M. Charleston, 237.  
 Stowe, Rev. J. J., Extract, 276.  
 Straight University, New Orleans, 121; Industries (Illus.), 140, 241.  
 Subscriptions to Magazine, 33. Slips, 309.  
 Strieby Club, Washington, D. C., 241.  
 Talladega College, 13; in Africa, 47; Industries (Illus.), 145; Fortieth Anniversary, 162, 214.  
 Teacher in a Girls' School, 165.  
 Terrell, Mrs. Mary C., Address, 323.  
 Thwing, Pres. Charles L., 258.  
 Tillotson College, Austin, Tex., 173, 216.  
 Toulaloo, Miss., Notes from, 43; First Impressions, 45; Galloway Hall, 111; Industries (Illus.), 149; Commencement, 217.  
 Tourist Party, 104; On board Elkmont, 104; (Cut), 105; (Illus.), 110; at Toulaloo, 111; Nashville, 113.  
 Treasurer's Summary, 326.  
 Twenty-five years among the Sioux, 119.  
 \$250,000, Sec. Ryder, 3.  
 Typical Mountain Cabin, 165.  
 Wakutemani, a Sioux Brave (Illus.), 252.  
 Walton, Rev. Gilbert G., 275.  
 Washington, Booker T., 250.  
 Way of the A. M. A., 101.  
 Which is Right? By Sec. Beard, 99.  
 White, Rev. Frank N., Address, 6.  
 Whittier Anniversary, 307.  
 Whittier and Brotherhood, 305.  
 Wilcox, Miss Mary E., Death of, 198.  
 Wiley, J. L., Fessenden, Fla., 183, 236.  
 Williamsburg, Ky., Transfer of School, 197.  
 Woodworth, Rev. A. V., Address, 323.  
 Woodworth, Dr. F. G., Toulaloo, 111.  
 Women's State Organizations, 31, 231, 271.  
 Woman's Work, 153.



# American Missionary Association.

## EDUCATIONAL WORK IN THE SOUTH.

**Superintendent of Education.**—REV. H. PAUL DOUGLASS, D.D., 287 Fourth Ave., N. Y.

**HIGHER INSTITUTIONS.**—TENN.: Nashville, Fisk University. ALA.: Talladega, Talladega College. MISS.: Tougaloo, Tougaloo University. LA.: New Orleans, Straight University. TEX.: Austin, Tillotson College. GA.: Demorest, Piedmont College. Atlanta, Atlanta Theological Seminary. D. C.: Washington, Theological Department Howard University.

**Normal and Graded Schools.**—ALA.: Athens, Trinity School. Florence, Burrell Normal School. Fort Davis, Cotton Valley School. Kowaliga, Academic and Industrial School. Marion, Lincoln Normal School. Mobile, Emerson Institute. Nixburg, Cotton Grove Industrial Academy. Joppa, Normal and Industrial Collegiate Institute. Nat, Green Academy. FLA.: Fessenden, Fessenden Academy. Orange Park, Orange Park Normal School. GA.: Albany, Albany Normal School. Athens, Knox Institute. Cuthbert, Howard Normal School. Forsyth, Normal and Industrial School. Macon, Ballard Normal School. Marshallville, Lamson School. McIntosh, Dorchester Academy. Savannah, Beach Institute. Thomasville, Allen Normal and Industrial School. KY.: Lexington, Chandler Normal School. Evarts, Black Mountain Academy. MISS.: Clinton, Mt. Hermon Seminary. Meridian, Lincoln School. Moorhead, Girls' Industrial School. Mound Bayou, Normal Institute. N. C.: Beaufort, Washburn Seminary. Skyland Institute, Blowing Rock. Enfield, Joseph K. Brick Agricultural, Industrial and Normal School. Hillsboro, King's Mountain, Lincoln Academy. Grandale, Clarkson Industrial and Douglass Academy. Lynn, Troy, Peabody Academy. Wilmington, Gregory Normal Institute. Saluda, Saluda Seminary. S. C.: Charleston, Avery Normal Institute. Greenwood, Brewer Normal School. TENN.: Memphis, Le Moyne Institute. Grand View, Grand View Normal Institute. Pleasant Hill, Pleasant Hill Academy. VA.: Cappahosic, Gloucester School.

**Common Schools.**—GA.: Andersonville, Beechton, Hagan-Eureka, Hagan-Bethel, Marietta, Riggton, Rutland, Thrift, Trinity. N. C.: Burlington, Dockery's Store, Dry Creek, Evans, Exway, Haw Branch, High Point, Lilesville, Malee, Mt. Gilead, Mt. Pleasant, Strieby, Wadsworth.

## CHURCH WORK.

**General Field Missionary.**—REV. GEORGE W. MOORE, Nashville, Tenn.

**Mountain Field Missionary.**—REV. CHARLES NORTHROP, Harriman, Tenn.

**Number of Churches.**—Alabama, 20; Arkansas, 1; District of Columbia, 3; Georgia, 31; Indian Territory, 1; Kentucky, 22; Louisiana, 15; Mississippi, 6; North Carolina, 58; Oklahoma, 2; South Carolina, 5; Tennessee, 34; Texas, 11; Porto Rico, 6.

## INDIAN MISSIONS.

**Educational Work.**—NEB.: Santee Normal School.

**Churches and Stations.**—Santee Agency, 3; Rosebud Reservation, 7; Cheyenne River Reservation, 15; Standing Rock, Grand River District, 8; Standing Rock, Fort Yates District, 6; Fort Berthold Agency, 7; Crow Agency, 3; Skokomish, 13; Cape Prince of Wales, Alaska.

## CHINESE AND JAPANESE MISSIONS.

**California Chinese Missions.**—Berkeley, Fresno, Los Angeles (3), Marysville, Oakland (2), Pasadena, Riverside, Sacramento, San Diego, San Francisco (2), First Chinese Congregational Church, Santa Barbara, Sherman, Ventura.

**Hawaiian Evangelical Association.**—Hawaii, Kealakekua, Hilo; Maui, Wailuku, Puanene; Oahu, Honolulu, Punaluu, Kukuiahae; Kauai, Makaweli.

## PORTO RICO, W. I.

**Educational Work.**—Santurce, Blanche Kellogg Institute.

**Church and Mission Work.**—Fajardo and Out-Stations, Humacao and Out-Stations, Naguabo and Out-Stations, Luquillo, Yabucoa, Juncos, Las Cabezas.

# American Missionary Association.

PRESIDENT, REV. AMORY H. BRADFORD, D.D., N. J.,

*Member of Executive Committee, ex-officio.*

## *Vice-Presidents.*

Rev. W. F. SLOCUM, LL.D., Colo.  
Assoc. Justice DAVID J. BREWER, LL.D.,  
Washington, D. C.

Rev. HENRY C. KING, D.D., Ohio.  
Rev. H. H. PROCTOR, D.D., Ga.  
Judge ROBERT R. BISHOP, Mass.

*Recording Secretary*, Rev. ASHER ANDERSON, D.D., Mass.

*Auditors*, EDWIN H. BAKER, Conn. JOHN E. LEECH, N. Y.

## *Executive Committee.*

### *For Five Years.*

CHARLES A. HULL, *Chairman*,  
GEORGE E. HALL,  
JOHN M. HOLCOMBE.

### *For Four Years.*

JAMES H. OLIPHANT,  
WILLIAM H. WARD,  
EDWARD P. LYON.

### *For Three Years.*

JOHN B. CLARK,  
BENJAMIN F. BLAIR,  
PHILIP S. MOXOM.

### *For Two Years.*

WILLIAM W. McLANE,  
LEWELLYN PRATT,  
G. HENRY WHITCOMB.

### *For One Year.*

LUCIEN C. WARNER,  
FRANK S. FITCH,  
DEWITT S. CLARK.

## CENTRAL OFFICE:

287 FOURTH AVENUE, NEW YORK, N. Y.

*Honorary Secretary and Editor*, Rev. A. F. BEARD, D.D.

## *Corresponding Secretaries,*

Rev. JAMES W. COOPER, D.D.,

Rev. CHARLES J. RYDER, D.D.

H. W. HUBBARD, *Treasurer*.

*Secretary of Woman's Bureau*, Miss D. E. EMERSON.

## DISTRICT OFFICES:

BOSTON OFFICE, 615 CONGREGATIONAL HOUSE, BOSTON, MASS.

*District Secretary*, Rev. GEORGE H. GUTTERSON.

*Field Representative*, Mrs. IDA VOSE WOODBURY.

CHICAGO OFFICE, 153 LA SALLE STREET, CHICAGO, ILL.

*District Secretary*, Rev. W. L. TENNEY, D.D.

*Emeritus*, Rev. Jos. E. ROY, D.D.

## COMMUNICATIONS

Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for "THE AMERICAN MISSIONARY," to the Editor, at the New York Office; letters relating to the finances, to the Treasurer; letters relating to woman's work, to the Secretary of the Woman's Bureau.

## DONATIONS AND SUBSCRIPTIONS

in drafts, checks, registered letters, or post-office orders, may be sent to H. W. Hubbard, Treasurer, Congregational Rooms, Fourth Avenue and 22d Street, New York; or, when more convenient, to either of the Branch Offices, 615 Congregational House, Boston, Mass., or 153 La Salle Street, Chicago, Ill. A payment of thirty dollars constitutes a Life Member.

NOTICE TO SUBSCRIBERS.—The date on the "address label" indicates the time to which the subscription is paid. Changes are made in date on label to the 10th of each month. If payment of subscription be made afterward, the change on the label will appear on the next number. Please send early notice of change in post-office address, giving the former address and the new address, in order that our periodicals and occasional papers may be correctly mailed.

## FORM OF A BEQUEST.

"I GIVE AND BEQUEATH the sum of——dollars to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

## CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person.